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conditions of an ideal, or normal, society, using that phrase not in a utopian, but in a relative sense. These essential conditions for normal social life he finds to be as follows: (1) sound physical heredity; (2) protected childhood and motherhood; (3) a prolonged working period for both men and women; (4) freedom from preventable disease; (5) freedom from professional crime; (6) insurance against the ordinary contingencies of life which now cause dependence; (7) a system of education adapted to social needs; (8) a liberal relief system; (9) a standard of living sufficiently high to insure full nutrition and the reasonable comforts of life; (10) a social religion.

It is the lack of these essentials of social normality (only four of which are, however, distinctly economic) that produces the bulk of human misery; and to secure these in the highest possible degree furnishes a program upon which all sane social workers can unite and one which involves no social revolution.

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*Philanthropy and the State.* By B. KIRKMAN GRAY. (London: P. S. King and Son, 1908. Pp. x, 339. 7s. 6d. net.)

At the time of Mr. Kirkman Gray's sudden death he had in preparation a book which would have been a sort of sequel to his *A History of English Philanthropy to the Nineteenth Century*. He had amassed voluminous notes on the social history of the nineteenth century, had sketched out a book, and had written a large portion of the first two of its four parts. It is these chapters, frequently themselves unfinished, together with enough in the way of preface and appendices to indicate the scope and intention of the book as it was to have been, which constitute the present volume.

The editing of the material has been sympathetically and discriminatingly done, by Mrs. Gray and Miss B. L. Hutchins,—with a light hand, very wisely, leaving many roughnesses and even occasional obscurities, in preference to running the risk of blurring the personality of the author or of misinterpreting him. Some of the chapters, which no doubt it was Mr. Gray's purpose to amplify, read like a list of topics, interspersed with epigrammatic

sentences which one can fancy him writing down for safe-keeping when the thoughts formulated themselves, and intending to build up a paragraph later about each one.

In the author's preface which Mr. Gray had either himself written, or Miss Hutchins has been able to construct from his notes or her knowledge of his plans, we have a clear announcement of the theme: "The subject matter . . . is to be found in that range of activities which a century ago were supposed to belong to philanthropy. Some of them have already become part of the ordinary work of the state; some remain entirely a philanthropic interest; others are now left to an ill-defined coöperation or competition between the private citizen and the state. I maintain the thesis that: Private philanthropy cannot provide a remedy for widespread want which results from broad and general social causes; that it ought not to be expected to do so; that the provision of such remedies is the proper responsibility of the state and should be accepted as such."

Part I has to do with this transition in thought during the nineteenth century, from the belief that "charitable action was the right and sufficient response to the wants of the distressed classes of society," to the realization that "it is a state concern to cure the distresses incident to social and industrial life—to cure, i. e., to abolish if it can, but at any rate to recognize, to diagnose, and to alleviate." This new social conception Mr. Gray believes to be "the result of the application to society of statistical method and imaginative insight." In the development of civic consciousness and the consequent extension of municipal authority he finds the effective instrument of this new social philosophy.

This section is full of condensed information of unusual interest about the great philanthropists and the important philanthropic undertakings of the early part of the century: the methods adopted by the Society for Superseding the Work of Climbing Boys, for example, and by the Health of Towns Association, read astonishingly, like those of housing committees, tuberculosis associations, and child labor committees of today.

Part II deals with the several types of state intervention now in force, the "incursions of the public authority into the realm of philanthropy, or into regions where the humanitarian impulse forced it to enter." The care of lunatics and the provision of

elementary education are cited as examples of "annexation" by the state of functions which private philanthropy had been trying to fulfill. "Coöperation" is discussed as it is seen in the care of criminals, the Borstal Association, Prisoners' Aid Societies, and various other private organizations, being invited or encouraged by the state to discharge "a part of the work it had engrossed to itself in the prison, and as a supplement to that work out of the prison." "Supervision" by the state of the philanthropic undertakings of private citizens is exemplified in the reformatories; "coördination" in the inebriate homes; "partition" in the hospitals; and "delegation" in the Society for the Prevention of Cruelty to Children.

Tuberculosis, public health, widow and orphan, and old people and children, are discussed as special complex or anomalous problems of social responsibility, and we are told that cripples, epileptics, the feeble-minded, and the unemployed were to have had separate chapters in the same way. Extension of state action is urged and the justification for a comprehensive social program is argued in every case; but purposely no attempt is made to suggest the details of that program. It would seem, however, that almost all surviving or proposed schemes for dealing with social problems by state authority commended themselves to Mr. Gray. His chapter on Old People and Children is practically devoted to old age pensions, which at the time of his writing were "only matters of that endless talk which sometimes prepares but often delays the course of social action;" and to state provision of one meal a day for school-children, which he advocated partly because it is "a first step toward freeing the woman from habitual over-toil."

Part III of the book, represented only by some interesting notes on the "agitator," was to have discussed also the "pioneer" and the "administrator," these three characters typifying the ways in which the private citizen should share in the state's task.

"In a concluding section," reads Mr. Gray's preface (a section barely hinted at in the notes), "I raise the further question whether the work of assistance to the weaker classes which used to be regarded as philanthropic is, as a matter of fact, necessary work at all; whether, or how far, these needs are permanent needs."

It is pleasant and unexpected to find in this English scholar an appreciation of our democratic workman poet Whitman, whom

he quotes lovingly several times. There is no evidence of familiarity with our writers on social problems—I believe Mrs. Stetson is the only one referred to. This is not surprising, to be sure, in an English writer, but it is especially noticeable in this case because it is so clear that Mr. Gray would have found much common ground with the leaders in social work in the United States; perhaps especially, we may venture to say, with certain leaders in charity organization society circles, though he felt constrained to criticise the individualistic doctrine and some of the practices of the group fighting under that banner in his own land.

To adopt a ready-made social philosophy from England or any other country is one of the worst things we could do, but to ponder over the course of events in other lands, the tendencies and principles they represent and the temper they have resulted from and in, is a valuable exercise for all who are helping to work out or to formulate a social philosophy for America in the twentieth century; and to all such Mr. Gray's book will be full of interest and suggestiveness.

I have selected some sentences here and there which will, I think, serve to reproduce the flavor of the book and its tenor better than many pages of further comment:

"The Inspector is the outward and visible sign of the sub-conscious conviction that no single private interest of human life is merely private" (p. 30).

"A co-partnership has been established over the (working-class) home. The partners are the parents and the state. The latter of these becomes ever more active and masterful" (p. 39).

"The theory that poverty was the result of the defective character of the poor man, is very attractive to a certain type of mind; it has, moreover, a certain plausibility about it. But very often quite estimable people are poor, just as many rich merit disesteem (p. 100).

"So far as children and invalids are concerned, there is no longer even a claim that they shall be as uncomfortable as is necessary to deter others from seeking relief of their sickness or culture of childhood. The question is not yet decided as to the old people, but there can be little doubt of the ultimate solution" (p. 109).

"The gradual increase of state function in the field of philanthropy has taken place in obedience to the irresistible pressure of

events. It has not been in response to any clear thought which might justify it; on the contrary it has proceeded in the face of an opposing philosophy, which would on reasonable grounds restrict the state functions within their narrowest limit. The movement of thought and the movement of policy have been independent if not incompatible" (p. 134).

"Between sixteen and twenty-one years of age our professional criminals matriculate and graduate in crime" (p. 150).

"Sooner or later the protection of children will have to become a public task. There would be something eminently congruous in a department of the ministry of education with Mr. Waugh (founder of the S. P. C. C.) as its first official chief" (p. 220).

"The undetected and untended sickness of private persons is a dangerous menace to the public safety . . . Social inefficiency has for one of its most potent causes neglected disease . . . The health department is on the way to become the chief consulting physician to the community . . . In some way or other society should place adequate medical treatment within the reach of every individual" (pp. 261-272).

"But it is hardly worth while to keep one-third of the population in penury for the sake of affording to some highly gifted individuals the opportunity of sympathizing with their distress" (p. 325).

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*Amana: The Community of True Inspiration.* By BERTHA M. H. SHAMBAUGH. (Iowa City: State Historical Society of Iowa. 1908. Pp. 414. \$3.)

"In one of the garden spots of Iowa there is a charming little valley from which the surrounding hills recede like the steps of a Greek theater . . . A closer view reveals seven old-fashioned villages nestling among the trees or sleeping on the hillsides. . . A bit of Europe in America, a voice out of the past on the world's western frontier, this unique community stands as the nearest approach in our day to the Utopian's dream of a community of men and women living together in peace, plenty, and happiness, away from the world and its many dis-